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Srikanta Bashya

AND

THE SIDDHANTA SASTRAS.

It is with great pleasure we record the fact that the Srikanta Bashyam on the Vedanta Sutras was finished in the last number of this Magazine. Our best thanks are due to Mr. Mahadeva Sastriar for his very able and scholarly translation. The importance of this translation can in no way be overestimated when, as is well-known, this Bashya is the earliest of the existing commentaries on the Sariraka Mimansa Sutras of Sri Badarayana. (Vide the article extracted from the *Brahma Vidya* of the late Pundit Srinivasa Dikshitar p. 215 Vol. II. of this Magazine). He was an elder contemporary of Sri Sankara, and nearly all the lives of Sri Sankara refer to Sri Srikanta or Nilakanta. Very little indeed is known of him besides that he was a native of Southern India. He is said to have composed commentaries on the Upanishads and on

the Gita, but except scattered portions here and there, the full commentary is not yet available. Among his followers were the great Haradatta and Appaya Dikshita. Appaya Dikshita's *magnus opus* was his Viritti on Srikanta Bashya, called Sivarka Mani Dîpika, which is being now issued in parts by Halasyanatha Sastrigal of Kumbaconam. Being the earliest, Srikanta's Bashya should be of the highest value for historical purposes, especially in regard to the question as to what was the true meaning of Badarayana himself. It must strike every impartial reader that though he was a Saiva, and a believer in the Saiva Agamas, he rarely obtrudes his own views, but with a rare fidelity and honesty which is highly commendable, he sticks to the text and just brings out its leading idea. His style is very terse and simple, avoiding all prolixity. Nearly all the Siddhanta writers have drawn upon his commentary in the elucidation of their doctrines; and as we have elsewhere pointed, there is essential unity between the Vedanta, as expounded by Srikanta, and the Siddhanta, and the distinction between the two is one without a difference, and so the whole philosophy is called Vedanta Siddhanta Samarasa. Every European Scholar and Christian missionary who has studied the system carefully has been struck with its eclectic character, and its essential agreement with Christianity. As the world is very largely christian, those who have the interests of the Ancient Indian National Philosophy at heart will see the importance, nay the necessity of spreading a knowledge of this Samarasa philosophy among the christian nations. We do not desire the conversion of the Christian World, but what we want is that they should not look down upon us as the perishing heathen, and that in course of time they should come to appreciate our truths and love and respect us. If this end can possibly be achieved nothing can tend to the greater glory of either religion.

It will be known that it was little more than 10 years ago, Mr. Nallaswami Pillai published his translations of *Sivagnanabodham and Tiruvarutpayan*, and since then, that he has been systematically and unflinchingly working hard in this field, the pages of this Magazine will bear ample testimony to. The bulk of the translations, nearly all the leading articles and reviews and literary contributions have been contributed by him; and that by these means he has well succeeded in disseminating a knowledge of this Samarasa Gnana, and in creating a taste for Tamil literature goes without saying. Acting on a suggestion thrown out by Mr. R. W. Frazer that the Rev. Dr. G. U. Pope should bring out an edition of the Siddhanta Works, we have communicated with the veteran Tamil Scholar and we are happy to state that he has kindly consented to issue an edition of Mr. Nallaswami Pillai's works together with Sivaprakasam, which he hopes to complete soon, and Srikanta Bashya. They will be issued in two Volumes uniform with Dr. Pope's Tiruvachakam, and will be priced at 15 Rs., both Volumes, to subscribers who will register their names before the 31st December 1906. We earnestly hope that our proposal will meet with a ready acceptance by the public.

"Life is a leaf of paper white,
Whereon each one of us may write
His word or two, and then comes night;
Greatly begin! though thou have time
But for a line, be that sublime,
Not failure, but low aim, is crime".

Lowell.

Cameos from Tamil Literature.

HEROISM OF AN ANCIENT DAME.

Purananuru, 278, 279.

[The Heroism displayed by this ancient Tamil Dame is simply grand, and would beat that of the Spartan mother. The Purananuru and Agananuru are full of incidents of sublime Heroism. The men delighted in the number of wounds they received in the front part of their body, as do the German students now. The conquests made by the Tamil kings were far and wide. We have forgotten all this past now. We take delight in recounting the deeds of other nations. The ancient Tamil martial races are now employed in carrying on the most menial offices. Our ancient swords have been literally beaten into spindles and ploughshares. Our friend wondered how this poor piece of humanity who could not stand the cross examination of the Government pleader could have possessed any martial blood in his veins. We hope to set forth now and then in these pages the deeds of valour displayed by our Tamil people, just to remind our readers that we too had a glorious past.]

I.

நரம்பெழுந்துலறிய நிரம்பாமென்றோள்
முளரிமருங்கின் முதியோள் சிறுவன்
படையழிந்துமாறின னென்றுபலர்கூற
மண்டமர்க்குடைந்தன னாயினுண்டவென்
முலையறுத்திடுவென் யானெனச்சினைஇக்
கொண்டவாளொடு படுபிணம்பெயராச்
செங்களந்துளவுவோன் சிதைந்துவேறாகிய
படுமகன் கிடக்கை காணூஉ
ஈன்ற ஞான்றினும் பெரிதுவந்தனளே.

She was very old, her views stood out and the bones protruded. She heard many people give out that her son had turned from the battlefield and fled. She vowed that it be true that her son was afraid of battle, she would cut off the breast that suckled him. With fury in her face and sword in hand, she turned over the dead bodies in the red field and searched and she came across the dead body of her son cut in two. At sight of her dead son, she rejoiced more than on the day she gave him birth to.

II.

கெடுக சிந்தை கடிதிவள் துணிவே
மூதின் மகளிராதல் தகுமே
மேனாளுற்ற செருவிற் கிவடன்னை
யானை யெறிந்து களத் தொழிந்தனனே
நெருநலுற்ற செருவிற்கிவள் கொழுநன்
பெருநிரை விலங்கி யாண்டுப்பட்டனனே
இன்றும் செருப்பறை கேட்டு விருப்புற்று மயங்கி
வேல் கைக்கொடுத்து வெளிது விரித்துடீஇப்
பாறு மயிர்க்குடுமி யெண்ணெய்நீவி
ஒருமகன லலதில்லோள்
செருமுக நோக்கிச் செலகென விடுமே.

Our heart ceases at this dame's great courage.
Well may she merit her ancient age.
In a former war, her father it was
Who, killed by an elephant, died in the field.
It was in the other day's battle, her husband
Fell overpowered by numerous hosts :
And now to-day at the beat of drum,
Delighted and yet how sad was she this woman with an only son.
She lovingly oiled and combed his hair,
Gave him his spear and bade him seek the battle field!

J. M. N.

The Reflexions of a Soul

A Fleeting day called life was given me. But the misery of it all was more than I could bear. Why awaken the ghosts that slumber in me? The incidents of what once was, rush upon my reeling brain and make me more miserable than ever. What a chequered life is mine! What griefs assail my heart! How wretched and miserable I am! How deeply do I feel the woes and wrongs I have suffered! How long, O how long, I am to drag on this weary existence! How long, O how long, I am to lead this lonely life, with an enfeebled body and a wounded heart! Despair —blank, dark despair deepens into my heart. O Earth, canst thou not receive me into thy bowels? O Grave, canst thou not heap thy dust over me? O Fire, canst thou not consume me into nothingness? Misery's mate I have been. With Despair I have fallen in love.

Friends and relatives have I none. I find Self at the bottom of existence. A self forgetting love is as rare as is admirable. I don't wonder at those brave men who spurned life and courted death. In despair, Nature's noblemen seek to cast off this mortal coil—never mind the means—they are questions of circumstance. In desperate sorrow the best of our race are provoked to do things which assumes an unbecoming look to a crowd of unsympathetic imbeciles. To spurn life where life means torture and dishonour is no cowardice. It is the insane coward that fears death. Death is full of suggestions of beauty and hope to the brave and thoughtful men.

Best of us are capable of erring. But a very few of us are brave and noble enough to make a free and generous confession of their mistakes. And what are crimes but mistakes. Every one

of us seeks to enjoy pleasure and avoid pain. None of us seeks evil willingly. In this search for pleasure, in this struggle to avoid pain we make countless slips. But our glory is we get up every time we fall. Best of us are redeemed sinners. We lay no claim to perfection. That would be hypocrisy of the worst type. The best amongst us are those who are as perfect as the frailties incident to humanity can allow them to be. But who is to castigate the cur which unceasingly yells at the heels of brave men. This world would be a beauteous Eden but for the dirt-eaters, the scandal-mongers. I would tolerate any criminal—he is but a victim of circumstance—but I scorn the rascal who finds his delight in speaking the scandal of his fellows. Scoundrels sit in judgment! The rascal preaches sermons! The rascal who kills a fellowman's reputation is worse than a murderer. The thief who for the gratification of his malevolent affections of envy and hate robs another of his joy, the scoundrel who pretends friendship for betraying those who trust him, is the worst thief, a disgrace to the human race. Do what you will—but be sincere. You are safe. It is sincerity that sanctifies the soul. The mean and the malicious are here amidst us to try the patience and the courage of the brave. Let the past be death's. The future is ours. With thought, with love, with courage, even the worst of us would make himself a God. A world's word is an airy nothing. We are in a mad house. Each of us is ill, in delirium. And we talk ill of each other. Scandal seems to be the pride and glory of the human tongue. The dirt-eater, the calumniator, the betrayer, the liar, the pretender, is a thorn by the side of this life's rose. Cast him out by indifference, by neglect, by laugh and scorn. Your life would give the lie to his wretched canards. Be fair. Look fair in your own eyes. Be a Man. Be not a world's slave. Care for Reality. Let go

Appearances. Be pure and clean for the health and serenity of your soul. This life is but a day. This world is but a speck. Look to the eternity of time! Look to the immensity of space! Let your reputation die. Let your name be tarnished and darkened. What though Memory should fail to write your praise. Fame is condemned to silence at last. Like the moon, this planet, our world, would one day be a corpse. Even this mighty sun with his tireless energy of fire would soon meet a tragic death. Behold. Fear no man. Live a brave and thoughtful life. Bid Death welcome in all peace and joyousness. Let go the cares and fears of a fleeting day. Defy a world's word. Be true to Nature. In Nature's presence, all shams must shrink, all rascalities must sit mute. No loss, no suffering, must cause to the brave-honest a moment's despair. These subtle losses and solid gains are nothing in Eternity's economy. How long are we to be here? How long would we be chained to Pain? How long would we be here worrying one another? How long would this talk of us continue? Would not the succeeding generations have their own talks? Why magnify an hour's concern? Why invite sorrow? To the unsympathetic gaze of a thoughtless crowd let us present the beauty and the glory of a soul that is pure, that is true. Let us present to the world a courage which would know no fear, which would acknowledge no obstacle, which would scorn every life's care to death. It is not the troop of 'friends,' it is not the glitter of reputation, it is not the heap of money-bags, it is not the crowd of 'bewitching' women, it is not this pompous show or that, that promises you Happiness, but a life of beauty, of sincerity, of courage, that is lived for its own joy, and not for the show of a crowd, not for the gaze of a world, not for the putrid lips of rumour. Life and Death are one. Praise and Censure are but a passing war of winds: to him who sees his self in this boundless universe and who has cast off this little hours' cares and fears in the joyous thoughts of Eternity.

A. S. M.

The Inner Meaning of Siva Linga.

(*Continued from page 169 Vol. VII.*)

We may at the outset say that the Linga stands for the sacred fire of the old "Yagna Salas," while the temple itself stands for the sacrificial grounds—be the said temple built as the Hridaya prastharas such as the temple of Chidambaram, or Sariraprasthara as in other places. The old Yupastamba of the Yagnasala is the Dwajas tamba of the Siva Alaya. The Altar is the Balipitam and the ashes are the Bhasma, while the Pasu (victim) of the old sacrifice is the bull or nandi. While one bull near the dwajastamba is the Pasu, another bull on the other side of the Balipitam stands for the freed one and hence called Nandi or God.* We are enjoined in the Sastras that we should on no account cross between the 2nd Nandi and Sivalingam. The penalty for transgressing this injunction is great. The first Nandi near the dwajastamba corresponds to the soul bound by the 3 pasas, Anava, Karma, and Maya, and the 2nd Nandi on the other side of the Balipitam (the altar where the victim is sacrificed) represents the soul freed from the pasas. The 2nd nandi has offered itself as an oblation into the sacred fire of Brahmam. No one can separate the offering from the fire into which it has been offered. The priest who officiates in this sacrifice of the Atma is alike called the Dikshita. The Ritwicks here are the Sadhaka-Acharyas. The mantra 'Vonshat' plays an important part in this Yaga as in the old sacrifices. In the old yagas such as Garudachayana etc., certain mounds were erected while there were also other minor kundas and mandalas and Vedis.

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*அனாதிசிவரூபமாகிய ஆன்மா தனாதிமலத்தாற் றடைப்பட்டு நின்றது தனாதிமலமும் தடையற்றபோதே, அனாதிசிவரூபமாகிய வாறே.

This is Howthri. In all acts done in the Sivalaya from Karshna to Prathishta and from Prathishta to Ootsava and from Ootsava to Prayaschitta, some of the same processes are repeated a number of times. The construction of kundas, mantapas, and the performance of ceremonies thereto, homas, rearing of palikas are all repeated several times. During the Balastapana, Pavitrotsava, Yagas, Linga-stapana, Nrutta saba, Vimana stapana, Soola stapana Prasada and Gopura-stapanas during car-stapana etc., the same mantras such as Pranava and Panchabrahmas etc., are repeated. The Acharya, who has had Acharya-abhisheka done to him, is the fit man to establish both the sthira linga and Chara linga. The Sthira linga (immoveable emblem) is the linga in the temple and chara linga is the Acharya. Both of them become objects of worship and both of them become god's emblem by the same kind of processes. Hence the Agama says:

"Sthavaram Jangamam chaiva Lingam Dvividham Ishyathe—
Sthavaram Sthapitham Lingam Jangamam Dikshitam Viduhu-
Jangamasyavamavena Sthavaram nishphalam Bhavet."

"Stavara (immoveable) and Jangama are two kinds of lingas. The stavara linga is the one established in the temple and the dikshita is the Jangama linga. The stavara linga worship will be of no avail if you have no regard for the Jangama linga." The Agamas mention 7 kinds of lingas. They are the Gopuras, Sikhara, portals Prakaras (Walls), Balipîtam, the Archaka, and the linga in the inner sanctuary.

"Gopuram Sikharam Dvaram Prakaram Balipeetakam, Archakam Moolalingamcha Sapta Lingamthu Darsayeth."

The Balipeetam is called the Bhadra-lingam. It is on the Balipitam that the devotee is converted into Sivam. Hence it is called the Bhadra linga. The Sikhara is identically the Moola linga

as we shall hereafter show. The portals and the prakaras are Siva linga as they remind us of the Eternal Lord. In all these and in the thousand and one references, the word "Linga" is used in the sense of "Symbol." Thus Sivalingam is that Symbol which reminds us of the "Unknown Deity" presiding over all the universe. We said that the temple is the old yagasala. What is the most important thing in the yagas? Certainly the sacred Fire. If the pasu is Nandi and the Balipitam is the place where the victim is sacrificed, where is the sacred fire in this yaga sala in which the Aham—homa is performed? Certainly that is the linga. Thus the linga shooting upwards is the pillar of fire climbing upwards. Those who are acquainted with the technicalities used in the yagas cannot but regard the eternal as the Pasupathi—"Imam Pasum Pasupathe the Adya Badnami," "I now tie this pasu for thee, oh Pasupathi." says the Veda. "Avorajanam Adhvarasya Rudram," (Rudra who is the king of sacrifices). "Ghathapathim Medhapathim Rudram" (Rudra the lord of the slain and the marrow). "Ayam Somaha Kapardine kritham" (This soma is performed for the one with braided hair) "Rowdri Vai Gowha" (This cow belongs to Rudra) are the Srutis. The 21 yagnas, 7 paka yagas, 7 haviryagnas and 7 somayagnas are all propitiated to Rudra. The Karmakanda says: "Eka eva Rudro nadvitiyaya tasthe," "Esham Isaha Pasupathihi Pasoonam chathushpadam utha Dvipadam," "Ya Ise Asya Dvipadas chathushpadaha," "Ethavantho vai Pasavaha Dwipadachathushpadascha," "Thasmath Rudraha Pasoonam Adhipathihi," "Rudra alone stands without a second"—and the Gnanakanda (Upanishads) reproduces the same in a higher sense—"Ekohi Rudro nadwithiyaya thastheehu—ya Iman Lokan Isatha Isanibhihi" —"Yo Devanam Adhipo yasmin Loka Adhi Srithaha—ya Ise asya Dvipadaha chathushpadaha kasmai Devaya Havisha Videma"

" Rudra is the Pasupathi and the pasus are these two legged and four legged beings." " Pasoogumsthagumschakre Vayavyan—Aranyan—Gramyascha ye—Tham Yagnam Barhishi Prowksham—Purusham Jatham Agrathaha—Thena Deva Ayajantha—Yagnena yagnam Ayantha Devaha." " The birds, the beasts and men became pasus. The devas sacrificed the first born purusha." The Upanishads too borrow the same language. "Vrathamethath Pasupatham Pasupasa Vimokshaya", " Gnatva Devam Muchyathe sarva Pasaihi", " Gnatva Devam sarva Pasapahanihi", " Visvaroopaikapasam", " Dhyananirmathanabhyasath Pasam Dahathi Pandithaha."

Indeed in all the Atyasramopanishads such as the Svetesvatara this Pasupathi is praised. Thus if there is truth in the fact that the Alayas are only sacrificial grounds in a higher sense, then the sacred fire must be the sivalinga. If the sivalinga does not stand for the "Sacred fire" what else could it represent, especially when there is a Balipitam, a Pasu and a Yupastamba before it. The old Iranians have perpetuated the Eternal One in the form of " fire"; and the Aryans too might have had the very same emblem of fire in their public places of worship. Why had they represented the fire in the form of a stone pillar? The answer is plain enough. They had not only to represent the sacrificial fire, but also the sacrificial mound, the sacrificial post and the victim to be sacrificed. All this they represented in the same kind of material. Their idea was not only to represent the "Unknown Principle" in the resplendent form of fire, but also to perpetuate the working of Pasupathi in His manifold ways, without altering His form as a pillar of fire. In one and the same place, they had perpetuated the nature of the Pathi, the Pasu and the Pasas, of the 36 tatwas resolving into the 3 kinds of Maya *viz.*, the Moolaprakriti, the Asuddha maya and the Kutila (Suddha maya) controlled by the Ichcha, Gnana, and

Kriya Saktis of the Lord, of the 5 kinds of pranava, indeed of the workings of the Divine Lord and of the end and aim of all creation. Hence it is, they have established the temples from the Himalayas to the Cape Comorin in the same granite rocks. This lingam of fire is made to rest on a pitam. In some cases the pitam can be removed. This Pitam too is in some places circular (Vrithakara) and at other places square (Chaturasra.) But the most common one is the circular pitam. Imagine a lotus supported on its long stalk while its petals are open. There are whorls of petals rising one over the other. In the midst of this flower you see a small ovary of yellow color with small yellow colored stamens round it and with pollen sticking to them in the centre. Here you see a lingam. It is only in reference to this the Agama says "Pattika kanja kantabja pattika dyapratharika." This abja (lotus) contains a pattika, a neck etc.

The following stanza from the works of Sri Ulagudaya nayanar will clearly show the nature of the Sivalinga.

'மலமெனுந்தடத்திற் கருமசேதகத்தின் மாயையாங்கிழங்கிலங்குறித்து
மன்னுமூவெட்டாந் தத்துவநாள மலரிதழவித்தை யேழ்வித்தை நலமிகு
மீசன் சதாசிவமிரண்டும் நண்ணுகேசரங்களாகுஞ் சத்திநற்பொருட்டாகு
நாதமேவிந்து நயந்தகண்ணமென விரவி யிலகுமெனுடலபதும பீடிகை
நீயிருந்தருளாசனமென."

The tank is Anava. The soil is karma. The root is Maya. The 24 tatwas from prithivi to Prakriti, the stalk. The 8 petals are the 7 vidya tatvas and suddhavidya. The kesaras (stamens) are the Isvara tatvas and Sadakya tatva. The pistil of the flower is the Sakti tatva. The Nadha and bindu form the ovary." Here, apart from the Atma Vidya tatvas and suddhavidya, the linga proper is made up of Isvara and Sadakya, Bindu and Nadu tatwas. The Agama acharyas prescribe internal as well as

external poojas and Homas. The heart is the place of pooja and the Nabhi (abdomen) is the place for homa. Corresponding to the heart there is a place of worship outside, and corresponding to the Nabhi there is the Sivagnihotra kundam. A true saivite is enjoined to do both the pooja and homa, both internally and externally. He alone who has done the pooja in the heart is qualified to do the pooja outside. Indeed without Siva poojah in the heart, there cannot be poojah outside. Similarly, without the homa in the Nabhi, there cannot be agnihotra in the fire pot outside. The heart is a lotus, the nabhi kunda is an other lotus. Similarly the linga outside is described to be seated in a lotus, and the fire-pot outside is a lotus. After the completion of the pooja and the homa internally and externally, there is the place for Samadhi (deep-contemplation). The seat for that in the inner side is the Brain; and outside, he is required to select a lonely place for doing this Samadhi. The brain too is a lotus. The lotus of the heart is considered to possess 8 petals and the lotus of the brain thousand petals. Of course, in all these various lotus flowers there are *lingas*. The lingas are all jyothies or colloquially pillars of fire. Sreemat Aghora Sivacharya in his Nityanushtana rules observes thus regarding the contemplation of the Lord in the Brain.

"Vowshadantha Moolena Sikhantharasthadadho mukha padmasravadamrutha dharabhihi Sakala Nadimukham pravishtabhihi Sabahyabhyantaram sarva saruramaplavya, Hridaye Nala Patra karnika roopam Padmam Akaradi Matratraya yukthena Pranavena Suddha Vidyatmakam Asanam, Thatkarnikayam puryashtakam chathushkalena Pranavena Avatharnam Bhuvayiha thas min Dwadasanthastham Bindu Roopam Sivamayam Atmanam Panchakaleva Poorakena Srishya samaneeya—Jyothirupam samsthapya Vowshadantha sakthi mantrocharavena kshubda sakthi Parisrutha Bahulamrutha Pravahena Abhishinchayeth."

"Wetting his body all over with the discharges of the honey (nectar) exuding from the lotus whose petals are blown downwards, and thinking that the heart is a lotus possessing a stalk, petals, karnika (bud) and making it the seat of Suddha Vidya and seating on it, the Atma of the nature of Siva, of the form of Bindu, on taking him down from his seat in the Brain (Dwadasanta) and establishing the Lord of the form of Jyothis, this Atma must make abhishekams to the Lord with the waters of Sakti made to flow all round."

" Thadami Poorva va danganyasam Vidhaya Hrinnabhi Bindu Sthanani Pooja Homa samadhinam sthanani sankalpya Vakshya mana kramena Bhavopanitha Pushpadyaihi Anthar Hridpadme sivam sarvopacharaihi Manasa sampoojya.', "Nabhi kunde swatassiddhagnow Gnananalam Nyaseth, Thathaha sooryayutha, samaprabam Hrid pundarika Madhyaththu sushumnena Yathanalam Dvada santhe Pade Yojyam Thejaha Punja Pinjaram, Thena Vinyastha Margena Gnananalam sivam sampoojya Poorakakrishtena Bindu prasrutha, Amrutha roopena Ajyena Homam Krithva, Authaha Poojitham Devaya samarpiya, Poojam samarpya Bindow sarvathomukham sphurath Tharakakaram Isvaram Dhyatva, Bahibipoojayamithi Prarthya Labdha, anugnaya—sthana suddhim samachareth."

"Then making the anganyasa as before (conversion of one's body into that one in which it will be fit for god to take his seat,) thinking in his mind, the heart, the navel, and the Brain as places respectively for making poojah, homa and Samadhi, and worshipping Sivam in the lotus of the heart with all respect due to Him with the flowers of Ahimsa etc., in the manner hereunder to be described blow up into flame (kunda) the fire of Gnana in the fire pot of Navel. Then we should pour over Siva, the fire of wisdom, the

thick cluster of Tejas, of the sheen of a thousand suns, the ghee nectar flowing from the Bindu. The Jvala or flame is said to rise from the navel and reach the Dwadasanta through the heart as through the Nadi of Sushumna. The long blazing flame is here the linga. In the heart lotus god is Jyothirupa and in the navel, god is Gnananala, Tejahpunja pinjara. The water to be poured over the linga in the heart lotus is Sakthi Kshubda sakti prasruthabahulamrutha pravaham and the ghee to be poured over the flame of fire rising from the navel is Bindu prasantha Amrutha roopena ajya Bindu. The water and the ghee are the same = Sakti. He should then offer all the fruits of pooja to the Lord and contemplating Isvara in the Bindu stana (Brain) as a shining star (spurath tharakakara with faces on all sides sarvatho (mukha) take (anugna) his commands and request him that he may be allowed to do pooja outside and with the permission so obtained, he must select a place outside for doing the pooja and must wash the place etc. After making the Sthana suddhies and Mantra Suddhies, the devotee must do poojah outside." Thus the Paddhathikara continues

"Mownam Asthaya Mantran Hrasva Deergha Plutha kramena Omkaradi Namonthan Ucharya Mantra suddhim kuryath."...Thadanu poorvarchitam poojam Gayathriya sampoojya, Asthrena Linga Pindike Praksholya, samanya Arghya Jalena abhishichya chala linga Ashta pushpekaya Asana moorthy Moolairva Abhishichya, yavadi choornena Virookshya...Moolena Panchavaram Brahmabhi rangaischa swahanthaihi Vyoma vyapyadiva Va...sahasra dharayacha sugandha sithala Jalena Namaka chamaka Purusha sooktha Manthrena yatheshtamabhi shichya, Gandhodakena sthapitha sivakalasenapi samsnapya, Paschat Hridayena Arghyajalena Abhishichya, suddha Vasthrena sammrujya Peete samaropayeth."

(*To be continued.*)

Sketches of Ceylon History.

(*Continued from page 228 Vol. VII.*)

XI.

Among the kings of this later time a high place must be given to Parakrma Bahu II., of Dambadeniya, who was not only like his great name-sake a warrior and an administrator, but also a great scholar and, like his father Wijaya Bahu III., a patron of learning.

The latter is reported in the *Raja Ratnakari* to have "established a school in every village and charged the priests who superintended the same to take nothing from the learners, promising that they would be rewarded for their trouble by himself; and thus every day infinite crowds of priests were daily at the king's door, receiving rice and clothing for their trouble of teaching; and to the higher order of priests who did not leave their monasteries, the king ordered their victuals and what they wanted to be sent. He also examined the progress made by the pupils and, according to their merit in learning, promised them that they should be made priest; and the most eminent among them he appointed to particular stations to preach. Having brought religion and learning to this flourishing state, the king exhorted all ranks to persevere in this manner and thus greatly encouraged religion." It should be remembered that in ancient Ceylon, as in Burma to this day, the national instructors were the Buddhist monks and from the earliest times the kings took a warm interest in education. In an inscription on the Mihintale tablets (Müller's *Ancient Inscriptions of Ceylon* p. 85.) king Mahinda who ruled at Polonnaruwa (*circa.* 1000 A.D.) grants, *inter alia*, a village to a teacher in the Ambasthala temple at Mihintale. Parakrama Bahu VI. who ruled at Kotte (1410-1462 A.D.) was the

Mæcenas of his age and was himself a scholar and author. He established two Colleges for the instruction of priests, one at Totagamuwa, the other at Keragala, the former presided over by Ceylon's greatest poet Sri Rahula Sthawira, commonly called Totagamuwa.

Parakrama Bahu II of Dambadeniya ruled thirty-five years (1240—1275 A.D.) and with the aid of his son Wijaya Bahu whom he appointed Vice-regent, brought all Ceylon under his rule, repelled two successive Malay invasions, restored the ancient capitals of Anuradhapura and Polonnaruwa, and was crowned king at the last named city.

The *Rájávaliya* relates that in an address to his sons he reminded them that, having conquered the Tamils, he had united under one rule the three kingdoms of the Island, the Pihiti rata with 450,000 villages, Rohana rata with 770,000, and Maya rata with 250,000, or a total of 1,470,000 villages. Taking only a million villages, and allowing two houses to a village and five persons to a house, the population would be ten millions as against a little over three and a half millions at the present day.

This can hardly be deemed an extravagant estimate. As Tennent observes: "The labour necessary to construct one of these gigantic irrigation works" (with the ruins of which the island is strewn) "is in itself an evidence of local density of population; but their multiplication by successive kings, and the constantly recurring record of district after district brought under cultivation in each successive reign, demonstrate the steady increase of inhabitants and the multitude of husbandmen whose combined and sustained toil was indispensable to keep these prodigious structures in productive activity.........No one who has visited the regions now silent and deserted, once the homes of millions, can hesitate to believe that when the island was in the zenith of its prosperity, the

population of Ceylon must of necessity have been at least ten times as great as it is at the present day." The decline was due to the troublous times of foreign war and internecine strife that preceded the establishment of the British dominion. How rapidly a population may decline was illustrated by Germany during the Thirty Years' War (1618—1648 A.D.). The population fell from twenty to less than ten millions in that period.

At the close of the thirteenth century, according to king Parakrama Bahu's address to his sons, the population was distributed in the three regions in the proportion of 31 per cent. in Pihiti rata, 52 per cent. in Rohana rata, and 17 per cent. in Maya rata. At present the proportion stands, roughly, as 19, 46, and 35. The most striking change is the advance, by over 100 per cent., of the last region, the western sea coast and its vicinity, and the decline by almost as much in the population of the ancient kingdoms, a decline more marked still, if, excluding the Jaffna peninsula, we consider the true "royal" country, the Anuradhapura, Mullaittivu, and Mannar Districts, which, embracing about one-fourth of the total area of the Island, holds less than 3 per cent. of the total population.

The change indicates clearly the difference caused in the condition of the Island by the disorganization of its great irrigation system and the consequent decay of the national industry, rice cultivation and by the advent of Europeans. Population and wealth have faded away from their ancient seats and gathered towards the coast. The Island, no longer self-sufficient or self-centered, is dependent for its prosperity mainly on foreign enterprise, on the European capitalist and planter, and the South Indian labourer and tradesman. The wealth that trickles from this source, circulating through the country, maintains among the native population an air of prosperity, which will hardly long survive the stoppage by any cause of the fountain, unless new sources of wealth are created and maintained by indigenous labour and energy.

England in the fourteenth century was, in respect of population and prosperity, hardly better off than Ceylon. A writer in the *Encyclopaedia Brittanica* (edition 1902, vol. 26, p. 675) says: "The population of England from the Conquest to the fourteenth century is estimated at between $1\frac{1}{2}$ and $2\frac{1}{2}$ millions. London, it is believed, had a population of about 40,000. Other towns were small. Two or three of the larger had four or five thousand inhabitants. The only substantial building in a village, apart perhaps from the manor house, was the church, used for many secular as well as religious purposes. In the towns the mud or wood-paved huts sheltered a people who, accepting a common poverty, traded in little more than the necessaries of life. (Green, *Town Life in the fifteenth Century*, 1., 13). The population was stationary. Famine and pestilence were of frequent occurrence (Creighton, *Epidemics in Britain*, p. 19) and for the careless there was waste at harvest time and want in winter. Hunger was the drill sergeant of soceity." What a change to a population of $32\frac{1}{2}$ millions, a public revenue of 140 millions sterling, and the sovereignty of a world-wide empire! not by "flying with others' wings" was this high place won. Only by ceaseless energy and the strenuous pursuit of high ideals has England been able to raise herself and " soar triumphant through the lips of men.

XII.

Parakrama Bahu's son and viceroy, Wijaya Bahu, by his deeds of valour, his reconquest of Ceylon, the nobility of his character, and his devotion to his father, was the idol of his people who bestowed on him the title of *Bosat* which is reserved for those who have nearly attained Buddha-hood. He sat on his father's throne barely two years in his own right, being assassinated by a traitorous general who himself received short shrift from the North Indian warriors in the king's service who placed his brother on the throne.

It was about this time that a princess of Ceylon became the heroine of one of the most stirring tales of Indian History. Her name Padmavati has been transmitted with renown to posterity by tradition and the bards of Rajasthan. She was married to Ratan Sen, the overlord of the Rajput confederacy and Rana or Sovereign of Chittore, a prince held in reverence throughout India as the lineal descendant of the hero of the Ramayana, and whose modern representative at Udaipur is still accorded the highest place among the chiefs of India. The fame of Padmavati's beauty and accomplishments reached the ears of Alla-ud-din, the Mohammedan Emperor of Delhi who, longing to make her his Empress, invaded Chittore. The Rajputs resisted the imperial arms with their wonted heroism. After a long and fruitless siege Alla-ud-din restricted his desire to a mere sight of this extraordinary beauty reflected through the medium of mirrors. Relying on the faith of the Rajput, he entered Chittore slightly guarded and, having gratified his wish, returned. The Rajput chief, unwilling to be outdone in confidence, accompanied Alla-ud-din to the foot of the fortress, amid many complimentary excuses from his guest at the trouble he thus occasioned. It was for this he had risked his own safety, relying on the superior faith of the Hindu. Here an ambush was ready, and the Hindu king was made prisoner and his liberty made dependent on the surrender of Padmavati.

Despair reigned in Chittore and it was anxiously debated whether she should be resigned as ransom. She expressed her acquiescence and, having provided the wherewithal to secure herself from dishonour, she devised with two chiefs of her Ceylon clan a plan in pursuance of which intimation was given to Alla-ud-din that on the day he withdrew from the trenches she would arrive, but in a manner befitting her station, attended by her ladies-in-waiting

and by others who would accompany her to Delhi to pay her this last mark of respect, and strict orders were to be issued to prevent the decorum and privacy of the Rajput ladies from being violated by curiosity. 700 covered litters proceeded to the imperial camp, borne by armed soldiers disguised as porters. The Imperial tents were enclosed with tapestry, the litters were deposited, and half an hour was granted for a parting interview between the Rana and his bride. They then placed him in a litter and bore him away, leaving the greater number of the supposed damsels behind to accompany the queen to Delhi. Alla-ud-din had no intention to permit the Rana's return and was becoming impatient of the length of the interview, when instead of the Rana and his queen the devoted band issued from their litters. Alla-ud-din was, however, well guarded. Pursuit was ordered, but the Rajputs covered the retreat till they perished to a man. A fleet horse was in reserve for the Rana and carried him safely to the fort, at the gate of which Alla-ud-din's host was encountered by the heroes of Chittore. Animated by enthusiasm for their king and the honour of their queen, they devoted themselves to destruction. Few survived this slaughter of the flower of Rajput chivalry. The havoc made in Alla-ud-din's ranks by their heroism and the dread of their determined resistance obliged him to raise the siege.

Recruting his strength, he returned to the siege with renewed vigour. The defence had not recovered from the loss of so many brave men, but was maintained with incredible valour. It was in vain. Eleven out of twelve sons of the king fell in succession, leading the fight, and then he called his chiefs around him and said : "Now I devote myself for Chittore." But another awful sacrifice was to precede this act of self-devotion ; the terrible rite of *Johur* was to be performed. The funeral pyre was lighted within the great

subterranean retreat and the defenders of Chittore saw pass in procession their wives and daughters to the number of several thousands. The fair Padmavati with her attendants closed the throng. They entered the cavern and there found security from dishonour and captivity in the devouring element.

A generous contest now arose between the Rana and his sorrowing son as to which should lead the fatal charge. The father prevailed and in obedience to his commands the son with a small band passed through the enemy's lines aud reached the outer world in safety. Satisfied now that his line was not extinct, the Rana called around him his devoted clans for whom life had no longer any charms. They threw open the gates and with reckless despair carried death or met it in the hosts of Alla-ud-din's army.

The conqueror took possession of an inanimate capital, strewn with the bodies of the brave defenders. The smoke yet issued from the recesses where lay consumed the object of his desire. Since that awful day in A.D. 1303 the cavern has been sacred; no eye has penetrated its gloom, and superstition has placed as its guardian a huge serpent whose venomous breath extinguishes the light which might guide intruders to "the place of sacrifice." Alla-ud-din remained in Chittore some days, admiring the grandeur of his conquest, and committing every act of barbarity and wanton destruction which a bigoted zeal could suggest against the magnificent temples, palaces, and other monuments of art. He spared, however, the beautiful palace of Padmavati which still stands in silent beauty, a sad memorial of her chequered life and of the woes innumerable of which she was the innocent cause.

A Mahommedan saint, Malik Muhammad, who lived 250 years afterwards, has made the life of this princess of Ceylon the theme of a great philosophical work called after her. It tells in vivid language the story of Ratan Sen's quest for her, of Alla-ud-din's ruthless siege, of Ratan Sen's valour, of Padmavati's wifely devotion, culminating in the terrible sacrifice of all in the cavern of fire. The poet saint makes of these events an allegory describing the search of the soul for true wisdom and the trials and temptations which beset it in its course.

(*To be continued.*)

REVIEWS OF BOOKS.

TWO NOTABLE BOOKS.

I.

Dravida Maha Bashyam.

As is well known, this great commentary on Sivagnana Bodham by Sivagnana Yogi has been kept as a sealed book by the Tiruvavaduthurai Pandara Sannadhis. But portions of this book have become available to others for some time, and a Pandit of Madura, Subramania Pillai avergal of the Madura mutt has brought out this edition. This edition contains the entire commentary on Sutras 6 to 12—the introduction and portions of the comments on other Sutras. The publication of this book even in its imperfect form cannot but be of the greatest importance. The public had been waiting for over a long time for its appearance in print and the publisher deserves great credit for bringing out this edition. The book contains an introduction in English written by Mr. J. M. Nallasawmi Pillai, in which the life and works of Sivagnana Yogi is reviewed, and he will also contribute to these pages a full review of the whole Bashyam, which will at the same time be a valuable paper on the Saiva Siddhanta Philosophy. The book contains nearly 450 pages and is neatly printed and got up by the Madura 'Viveka Bhanu' Press and is priced very low at Rs. 2—8. The book can be ordered through this office.

II.

Tiruvalavayudayar Tiruvilayadal Puranam.

Another long desired publication was that of the so called Vembatturar Tiruvilayadal Puranam. The present printed Puranam in Tamil is by Paranjoti Munivar and is very popular owing to the simplicity of its style and diction. But it is neither the oldest nor the most authentic account of the great sports of the Lord of Madura. The present work published by Maha Mahopadyaya V. Swaminathayyar claims this distinction. The author was one Perumpatrapuliyur Nambi of Sellinagar and he belonged to the race of distinguished poets whose home was in Vembathur near

Madura. Mr. Swaminathayyar estimates that he must have lived more than 7 centuries ago. Paranjoti Muniver's book is an adaptation of the Sanscrit Halasya Mahatmyam, and the present work is said to be a rendering of the Sanscrit Uttara Maha Puranam. Mr. Swaminathayyar gives various reasons for regarding this work as more ancient and valuable. And there are very many differences in the order and treatment of the various sports in the two books. So far as we have been able to go through the book, we find it to be a much abler work than that of Paranjoti Munivar, both in style and diction. The introduction and lexicons and appendices added by the editor are most valuable and show an amount of patient study and research which is beyond all praise. Besides noting the life of the author, he notes the beauties of the author and his work, the various சொல்லணி and பொருளணி used by the author, the various epithets used to describe god Somasundara, the various towns and notable persons mentioned in the book, the various texts quoted by the authors from Devaram and other previous writings which will fix the time of the author, difficult words used by the author, the differences between Paranjoti Munivar's work and this, and what is most important, he notes all the passages in the ancient Tamil classical works in which the 'Sacred Sports' are referred to in the lexicon and Kurippurai are also most valuable. It is rarely editors take so much trouble but the books edited by our Maha Mahopadyaya have always been remarkable for the great care and attention.

Mr. Swaminadhyyar notes by the way the following two verses from the Devaram of St. Appar.

நரியைக்குதிரைசெய்வானும்நரகரைத்தேவுசெய்வானும்
விரதங்கொண்டாடவல்லானும்விச்சின்றிநாறுசெய்வானும்
முரசதிர்ந்தானைமுன்னோடமுன்பணிந்தன்பர்களேத்த
வரவரைச்சாத்திநின்றானுமாரூரமர்ந்தவம்மானே.

குராமலரோடராமதியஞ்சடைமேற்கொண்டார்
குடமுழநந்தீசனைவாசகனாகக்கொண்டார்
சிராமலைதஞ்சேர்விடமாத்திருந்தக்கொண்டார்
தெள்றனெடுந்தேரோனைப்பொன்றக்கொண்டார்
பராபரனென்பதுசமதுபேராக்கொண்டார்
பருப்பதங்கைக்கொண்டார்பயங்கள்பண்ணி
யிராவணனென்றவனைப்பேரியம்பக்கொண்டார்
இடருறுநோய்தீர்த்தென்னையாட்கொண்டாரே

And in reference to the 2nd line of the 2nd Verse, he points out that the verse means that "Lord Nandi with the *Kuda Mula* musical instrument was obtained by God as Vachakan (Manickavachakar)" and that the stories in Sri Adi Kailasa Mahatmyam and Sri Mani Vakya Charitram in Sanscrit in which St. Manickavachaka is stated to be an avatar of Sri Nandi corroborate this interpretation. The book is newly got up by the Presidency Press and is moderately priced at Rs. 2.

How we teach the Pariah by Mrs. N. A. Courtright.

Our readers are, we daresay, well aware of the noble work that is being done in the Olcott Panchama free schools; but we are not sure that it is so well known that the latest and most progressive methods of teaching are employed in these schools and have been carried almost to perfection with great enthusiasm and practical wisdom under the able and energetic guidance of Mrs. N. A. Courtright. For many years the word 'Kindergarten' has been a shibboleth on the lips of teachers and pupils in the training colleges and schools of this country, and unfortunately it has been nothing more. Most of the men who are at present engaged in the task of educating the little children in our primary schools have gone through the farce of training and have been taught with more verbosity and exactness of detail than with any practical interest or sympathy, the system of kindergarten from books by persons who knew as little about it as themselves, with the result that the methods of teaching adopted in our elementary schools are still as crude as they ever were. Now as ever, words and not things are the subject matter of instruction in our

primary schools and our little ones are learning the three R's just like ourselves in the old orthodox ways in spite of Froebel and Pestalozze who, to their teachers, are nothing more than mere names. It is therefore with much hope and great relief that one looks forward to the system of kindergarten teaching that has been introduced with great practical effect in the Olcott free Panchama schools.

A morning spent in the schools themselves is, as Mrs. Courtright says, the most satisfactory demonstration of the work there being done and of its educational value, but those who are unable to make the personal visit will find the pamphlet "How we teach the Pariah" written by that lady which has now gone through a third edition, of immense benefit and interest. The chief features of the system of kindergarten taught in these schools, which in our opinion, are sure to make it very popular are its simplicity, attractiveness and adaptability to the needs and requirements of this country. It is not mysterious to teacher or pupil, it is sure to interest the pupils and above all the materials used are cheap and can be locally made or obtained. Drawing, modelling, leaf-work, games and songs, and conversation are among the subjects of teaching. It is not our intention to describe here the details of the way in which these subjects are taught, but a perusal of the pamphlet will show with what simplicity they are taught and how interesting they will be to the children. Drawing, as Mrs. Courtright observes, should be regarded as a distinct mode of expressing thought and from the first children should begin to express their thoughts in drawing and this as freely as they do with words and with actions, and we think that the system of chalk-drill described in the pamphlet is well calculated to achieve this object. The methods of teaching the English language by means of conversation and Arithmetic with the help of concrete objects are in conformity with the latest educational theories. On the whole we believe that under the able supervision of Mrs. Courtright an easy and natural system of teaching is adopted in the schools which should be followed in all the primary schools of the country. It would be

very long however before we shall have as supervisors of our primary schools such enthusiastic and sympathetic persons as Mrs. Courtright or have as our primary school teachers persons embued with the spirit and skilled in the methods of teaching adopted in the Olcott free Panchama Schools.

Tanjore Tamil Sangam. Fifth anniversary celebration.

The Tanjore Tamil Sangam celebrated its fifth anniversary with great eclat on 27th September, 1906 the Vijiadasami Day. Mr. S. Krishnasami Iyengar, M. A., M. R. A. S., presided on the occasion. The guests were treated to a good lunch before the meeting. Mr. S. Srirangachar B.A., L.T. gave a lecture in Tamil on "Atmosphere," with experiments. Mr. Vaidyanathayyar read a paper on the 'Sikhs' and Pandit Chidambara Iyer read a paper on 'Sekkilar and his age,' in which he pointed out that he belonged to the court of kulothunga I. (1070-1118 A.D.) Then Mr. Kandasami Kaviroyar spoke in appreciation of all that had taken place in an appropriate speech and fittingly eulogised the great interest displayed by the president, the Zemindar of Papanad in the cause of Tamil. The chairman then delivered his speech, the subject of his thesis being 'research in Tamil'; as it was late, only a summary of the written thesis could be delivered and the whole paper is to be printed in the Sangam organ, 'Tamilagam.' The Sangam has completed its fifth year, has 69 members on its rolls, had weekly meeting for study of Silappadikaram, Kambaramayana and Maha Bharatta, has a library consisting of 338 Volumes, is supplied with a large number of English and Tamil Magazines and is conducting a Monthly Journal called 'Tamilagam' since a year, and a Tamil class for students. The President and his able assistants Messrs. Natesa Iyer and Chidambara Iyer and C. S. Muthusami Iyer deserve to be congratulated for the considerable work turned out by them.

The Salem Tiruvalluvar Tamil Sangam.

The Salem Tamil Sangam had changed its name into Salem Tiruvalluvar Tamil Sangam, since its last anniversary. As is well-known, it holds weekly meetings for the study of the sacred Kural and other classics. Its monthly public meeting was held on the evening of 30th September when Maha Mahopadyaya V. Swaminathayyar delivered a most interesting lecture on the 'condition of ancient Tamils. Mr. S. Krishnasami Iyengar, M.A., M.R.A.S. presided. The meeting commenced with the chanting of Hymns to சொற்றுணைவேதியன் and தமிழ்தெய்வம் on the Veena. There was a crowded audience, and the presence of the Veteran Pandit evoked considerable enthusiasm. He pointed out with great facility of illustration, which his great knowledge of the ancient classics enabled him, how more than 2000 years ago, the Tamil land was a thoroughly civilized country and what great advance in language and literature and religionand arts had been made even then. He referred in detail to the various advancement in the various fine arts, and in the art of government in peace and in war and to the distinguished place occupied by the poets of these days in influencing the rulers of the country. He referred also to the great heroism displayed by the Tamils and quoted the verses from Purananuru which we have elsewhere extracted in our 'Cameos.' The lecture was brought to a close after nearly 3 hours duration, and with a vote of thanks proposed by Mr. J. M. Nallaswami Pillai, both to the lecturer and Chairman, the meeting was brought to a close.

———

The Presidency College Tamil Students' Sangam

The anniversary of the above sangam was held on the evening of Saturday (13th October) in the College Lecture Hall, with M. R. Ry. P. Pandithorai Thevar avergal, Zemindar of Palavanathum and President of the Madura Tamil Sangam, in the chair. The proceedings commenced with the singing of some Tamil and Sanskrit stanzas in praise of God. The chairman then called upon the secretary of the Sangam to read the annual report. The year under review, it will be noted, was one of distinct progress. We

understand from the perusal of the report that an attempt is being made to form a suitable Tamil Library and Reading Room in connection with the Sangam. It is earnestly hoped that all lovers of Tamil Literature will come forward and help the movement, as far as it lies in their power. Among the meetings held by the Sangam during the year, two require special mention. One of these meetings was held to record the feelings of sorrow at the loss sustained by Tamil Literature in the death of Mr. V. Kanakasabai Pillai, B.A., B.L. The other meeting was held to congratulate the President of the Sangam, Maha Mahopadyaya V. Swaminathiyar on the special honor conferred on him by Government. Mr. K. Natesaiyar, M.A. L.T., an assistant Professor of the College, then read a short and instructive paper on the life and work of Agnes Jones who laboured to ameliorate the condition of the poor and indigent population of England.

This paper was followed by another paper on "The Origin and development of Tamil Prose" by Mr. T. Chelvakesavaroya Mudaliar M.A., of the Pachiappa's College. He was of opinion that Tamil Prose was of later origin than Tamil Poetry, He then sketched at length the course of development of Tamil Prose during more recent times.

Towards the close of the evening the President of the evening addressed the audience on the "History of the Tamil language." He said that Tamil as a separate language has been in existence from pre-historic times and that it is in no way an off-shoot of Sanskrit. He adduced many learned proofs in support of his argument. He deplored the neglect into which the study of Tamil has fallen during recent times, and advised the students especially to pay more attention to their mother tongue than at present they did. He further said that agricultural and industrial development were essential to the well-being of a nation and that great deal of attention was paid to these during ancient times. He quoted evidences from old Tamil Books to show that much attention was paid to the industrial and agricultural development of the nation. He referred to the "Nattu Padalam" and Nagara Padalam" describing agriculture and industry at length, prefixed to all

standard Tamil works. During the meeting several telegrams were received from sympathisers of the Sangam, expressing their inability to attend and wishing the Sangam all success.

The most important among these was the letter from the Hon'ble Justice Sir S. Subramania Iyer. In his letter he referred to the gracious grant of Rs. 6,000 per annum by Government for the compilation of a Tamil Lexicon by Dr. G. U. Pope at Oxford.

Towards the close of the meeting the audience was treated to some excellent music by Ramnad A. Srinivasaiyengar. With the usual vote of thanks to the chairman and the gentlemen present the meeting was closed. Prominent among those present were :— Mr. and Mrs. Duncan, Mr. Fyson, Dewan Bahadur P. Rajarathna Mudaliar, Mr. L. D. Swamikkannu Pillai, Mr. V. Krishnaswamiyar, B.A., B.L., Dr. Krishnaswamiyar, M.D., Mr. Mathurai Pillai, Mr. Bavanuntham Pillai, Mr. K. B. Ramanathaiyer and several others.

Mr. Pandithuraisami Thevar addressed a meeting of the Christian College Tamil students in the Anderson Hall on Friday (12 October) and a meeting in Cuddalore on 14 instant. The Tamilagam ought to be grateful to the President of the Fourth Tamil Academy for his efforts to revive the ancient glories of Tamil.

CORRIGENDA.

Vol. VII.	No. 5. p. 182	line 2 for winter read writer.
Do.	do	line 18 for Karation read Karaitivu
Do.	do	line 21 for though read through.
Do.	No. 6. p. 215	line 5 Insert 'other' between 'any' and 'alphabet'.
Do.	do p. 216	line 12 for Ilan read Ilam.
Do.	do	line 29 Insert 'would' between 'which' and 'have'.
Do.	do	line 32 for at read as.
Do.	do	line 34 delete 'i' from 'ifrom'.
Do.	do p. 218	line 8 for name read names.
Do.	do p. 219	line 7 for means read names.

A Query.

Sir,

Will you be so good as to let the public know, through your journal, whether Siva is worshipped in any shrine in *India* under the name and style of "முனீச்சரம், முனீசரம் or முனீசுவரன்," and, if so, what is the meaning attached to such an appellation?

There is in Ceylon, that is at Chilaw, a "very ancient" Hindu Temple to which at present both Buddhists and Hindus resort during the festive seasons from different parts of the island, and to which reference is made, both in Simon Casie Chetty's "Ceylon Gazetteer" and in the Hon'ble P. Arunachalam's "Sketches of Ceylon".

In venturing at an explanation of the name in question the former author finds therein the "Penitent Siva" and the latter "the *ancient* shrine." Apparently the one has taken the first part of the word for a வினைத்தொகை —verb defective, and thus made Siva suffer the pangs of penitence, while the other traces the same part to the Tamil முன் anterior or ancient and thereby proves the antiquity of the shrine. If this epithet refers to the *shrine* and not to the deity presiding there, it is not unreasonable to expect that the learned writer is aware of the existence in Ceylon of a பின்னீசரம் *posterior* shrine. But it is doubtful whether he would be able to prove this. Some may argue that Muniswara முனீஸ்வரன் conveys the same sense as Adibagavan ஆதிபகவன், Munnai Palam Porul முன்னைப்பழம்பொருள் (the oldest thing of old, the first or primordial substance) or Munnai Nathan the first lord, and is therefore a fit designation of Siva. If this temple which, it is contended, is not one of recent fame and importance *as a Hindu Shrine*, it is rather very strange that none of the Hindu Saints' have woven a single garland of praise in honour of this deity.

In these circumstances one is inclined to think that the original temple at Muniswaram was built by Buddhists and Buddha was worshipped there under the name of Muniswara. According to Vira Mandalavar, the maker of Chudamani Nighandu, முனி and முனீந்திரன் (Muni and Munindran) are names of Buddha; and Muniswara would therefore be more properly applied to Buddha than to Siva.

I understand that, in the Elu *namawaliya* also, muni is mentioned as a name of Buddha.

Negombo, Ceylon.

Faithfully Yours.

S. W. COOMARASWAMY.

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